

The Vision of the Cross

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itury, what interpretation was not possible in the irth? The \world was profoundly superstitious, hen people believe in manifest signs they usually ? them. Some Polonius, gifted either with better ;ion or livelier imagination than his fellows, declares it he can distinguish clear and definite shapes lid the vague outline of the clouds; the report reads; the legend grows. And when legends are and to serve a useful purpose the authorities lend *m countenance, guarantee their accuracy, and en take to themselves the credit of their authorship. : the outbreak of the Russo-Japanese war a strange >ry came from St. Petersburg that the Russian >ujiks were passing on from village to village the fend that St. George had been seen in the skies iding his hosts to the Far East against the infidel panese. Had Russian victories followed, what: tter " proof" of celestial aid could have been deed? But as disaster ensued, it is to be supposed it St. George remembered midway that he also d interests in the Anglo-Japanese alliance, and nained strictly neutral.

But though we may be justly sceptical of the cir-nstances attending the conversion of Constan-e, there is no room to doubt the conversion itself. s do not believe that he fought the battle of the lvia.1 Bridge as the avowed champion of Christ-dty, but the probabilities are that he had made his mind to become a Christian when he fought The miraculous vision in the heavens, the ;am in the quiet of the night, the appearance of rist by the bedside of the Emperor—as to these